

# **CREATIVITY IN THE CARIBBEAN, THE ROLE OF THE INTELLECTUALS AND THE UNIVERSITIES**

By

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Perhaps it is true to say that at no other time in human history has there been more need for creativity at levels of human society, not only the Caribbean but throughout the rest of the Global Village. This is because at no other time in human history have men faced such apocalyptic problems for which the established traditions of thought and behaviour have not prepared them and for which they have not prepared themselves by the use of their technology.

Proximity in terms of impressions, proximity in terms of people, and proximity in terms of friction — this togetherness in conflict and in misunderstanding, as well as togetherness in cooperation are fundamental features of what we are now likely to call the Global Village. Men's perceptions up to now have been based, on the other hand, on the unconscious assumption that some distance geographical, auricular or visual lay between them and their fellows on the other side of the world. In the security of distance lay the ability to think and create for smaller groupings even though one gave those thoughts and creations the air and the power of infallible universals. The security of distance also made men somewhat more aggressive than even the evolutionary instincts would allow because the results of aggression, though they could be spread wider than the community engaged in conflict, would not rap up the whole globe.

Distance sometimes lent enchantment, it more frequently lent myopia. But the thing it gave most of all to those who lived on the knowledge of it was a sense of accounting for one's own kind and leaving the rest to account for themselves. When distance was overcome by economic appetite, political greed, or intelligent curiosity, these usually represented the dynamics of imperial behaviour which turned the earth's networks into capital nations with vast and possibly productive peripheries; but until quite recently even those peripheries had to be traversed laboriously in order to be controlled

efficiently; and perhaps one of the greatest stimuli to Empire, from the point of those who masterminded it, was the gift of distance and therefore of elbow room which this process permitted.

All this is now history, but it is no longer living history. There is almost no elbow room left; there is no distance, not in time, not in space and not in human terms. And yet the dissolution of distance has not correspondingly led to a solution to the problem created by human proximity. In banal terms the more we are together the more we are apart. All of this is really to say that up to the time of the jet revolution men were not forced, because their survival were not at stake, to think creatively about the whole fabric of human society everywhere. Now they have no alternative. The old Prophets told us that where there is no vision the tribal people perish. The latter day Prophets tell us that where there is no vision the globe may perish. Creativity seen as a possible response to the shrinking totality of our environment is no longer the privilege of the prophetic, the specially perceptive, and the specially sensitive, it is now mandatory on all in the sense that whole peoples have to be rendered sensitive to their own powers of innovation and to their own amplitude of perception, so that they could learn to live with less discomfort and with less destructiveness in an environment that threatens to become too small for comfortable living.

Creativity in the Caribbean, therefore, is no longer a kind of special luxury, to be kept by Caribbean peoples to themselves; it certainly is a special gift — granted for reasons which I shall shortly attempt to adumbrate — but it has to be used more widely than in its own special area. The gift of creativity is the precocious sensitivity of peoples, who in a particular set of historical sequences, were placed on small islands in a wide arc, or grouped around the shore-lines of a lesser sea, living under the shadow of great powers not easily to be resisted, and who adopted an Ananci cunning to outwit their operations or bend the big purposes of these powers to their smaller ones.

They found themselves coming under puissant influences difficult to internalise, so that they adopted an ironic posturing of them. Like great actors they performed — and continue to perform — their appointed parts with great skill and élan — but equally like great actors they can observe themselves with a humorous detachment as they perform. Taking the conventions which the bigger world over-arching the Caribbean regards as symbols of sophistica-



tion, Caribbean peoples often twist these conventions into patterns of congenial distortion.

Many Caribbean people lament the fact of their unrootedness. They sometimes point to old societies like those of the Far East or archetypal societies like those of Africa, or to confident societies like those of Europe and North America — all of them rooted in a ripe past, all of them given the precious quality of time to sort out their complexities, work out their conflicts and settle themselves by broad consensus on broad values, all of them in short, with history in their genes and therefore with reflexes shaped, defined and deliberate with a sense of self-hood — which gives them if not a serenity, at least an anchorage from which to approach on-coming events.

Caribbean man in the islands on the other hand, is a relatively new character. In the first place, most of the people who compose the Caribbean today were not in the Caribbean four centuries ago. They were at home in continents very old and very self-occupied, and those primordial Caribbean people who were on the islands and on the continental shore for the unreported past have many of them not survived the recorded past — or had to wait the coming of the twentieth century to surface again.

And so for Caribbean man there has always been a problem of identity. In the approach to political independence and spiritual emancipation from the imperial incubus, Caribbean man found himself frequently on the horns of a terrible dilemma: He lived within the sanctified structures of great traditions — at least as far as his social forms and official conventions went. Sometimes he lived within these great traditions while conducting underground operations against them. But when he wanted to declare his independence, to be the master of his own household, to take into his own hands a destiny once considered imperial and turn it into a destiny now considered national, he was faced with the problem of values. In the name of what values did he reject the imperial for the national? Could you reject the imperial power in the name of values which that power practised at home but denied abroad? Or should you invoke the principle of independence on the basis of the principle of particularity? In short, should men be masters of their own political domain because they were masters of their own souls, or is the soul universal and only the power particular?

This dilemma lay at the root both of the curious conservatism

— not particularly political conservatism but cognitive conservatism — that was the lot of many Caribbean peoples. It also lay at the root of the radicalism that has now been observable among Caribbean thinkers and Caribbean artists. The dilemma itself is not a tragedy but an opportunity. For it has allowed a great debate, now becoming greater, to agitate most, if not all, Caribbean societies in various periods since the end of the 19th century and has led to a far greater probing of the dynamics of human society and even of the dynamics of human perception than has been possible in far more ordered societies which, confident of a sense of heritage, can often be rendered complacent by the encumbrance of heritage.

This ontological concern of Caribbean peoples is really, at bottom, the conflict between the desire for a universal and the lust for the particular: The hunger to be a part of that which has a transcending validity, as well as the scion of the cuddling security of that which has a local and cradle-like comfort. It is the difference between those who would have the particular experience of one people turned into a value for all of the people for all of the time and, on the other hand, the desire to treat congeries of men as stubbornly and irreducibly particular deriving a primordial strength from their uniqueness and their tribal cohesiveness — a strength which they can bring to play in the encounter with others who possess the same qualities.

This conflict between the universal and the particular has often been at the heart of the less than simple conflict between empires and their destroyers. Imperial systems, because they transcend the physical limitations of the Metropolis — if even it is a transcendence of imposition and not a transcendence of enlightenment — tend to consecrate the values of the imperial power as valid for all men, everywhere and forever. In an imperial system truth is indivisible, and depending on who the imperial power is, truth is wholly British, French, Dutch, Spanish, or American. Part of the intellectual justification, and the psychological conditions of empire is the claim to universality. For then the imperial system becomes no longer the dominant imposition of power upon the reluctant differentials of men, but something of a catholic institution encompassing not imposing, taking all men within its boundaries to rational propositions and postulates and making loyalty to the imperial idea part of a loyalty to high human values. In this scheme of thought the rejection of the imperial is often seen as a regression



in thinking. For those who would have imperial destroyed are by the same token concerned to have high human values attenuated, travellised and even overturned. They are invoking a particular sort of solecism as a justification against a universal grammar of life.

In no set of societies has this problem been greater than in the Caribbean, and the struggle for, and the process towards, the political independence of this part of the world has been accompanied by a peculiar anguish of soul which is really the anguish of not wanting to reject the larger realities imposed from outside, and yet dubious about the possibility of making those realities manageable in the hands of Caribbean peoples.

But we must go deeper than that: For it is in the depth of being, that this apparent dilemma or contradiction gives rise to the force of Caribbean creativity. The conquerors of the Caribbean — the Spaniards, the British, the French and the Dutch — like all conquerors elsewhere, came to make themselves more profitable, their persons and their domiciles more ample than was possible at home; but they did not come to render their traditional institutions otiose. They came in fact to flourish within the ambit of those institutions, almost to give those institutions a renewed vitality by giving them more space, more fresh air and an expanded territory in which to be amplified. They came to be conservative in holiness, in perception and in convention; but profitable, bigger, more swaggering and more emphatic in person. There already was a basic contradiction; for in attempting to be personally more ample but institutionally the same they were setting up dichotomies, largely unperceived by themselves, but not unavailable to their psyches which carried the strain of internal contradiction under the swagger of external confidence.

To the already secreting contradictions the congeries of new men brought to the Caribbean added more: The conquerors fetched from the Mediterranean the institution of slavery and they fetched from Africa slaves to belong to it. In bringing into the society — albeit as captives and as victims, elements of human kind, alien to those institutions which they so hallowed, they also brought in the motors of change. The conquerors were beginning to be transformed through the problems and complexities of controlling large numbers of people whilst depending on them for survival, of mastering them yet mating with them, of trying to re-order the psychology of the blacks without trying to alter one's own — all of this involving



a relationship, the mutations of which affected both dominator and dominated and left them with psychological contradictions, which only arrogance or aggressiveness or a boozed complacency could obscure.

The adaptation of the masters to the mastered; added its complementary adaptation by the dominated to the dominants. The slaves, ripped away from their securities of their own cosmos, their symbolism and social structures, had to survive as souls in order to make even the less than human survival of their bodies possible. They too transmuted in the process and as slavery with its mutations, and finally freedom with its limitations brought them into the ambit of the transplanted institutions of the master race, so they came to live in more worlds than one at the same time and developed multiple personalities — the great actors — or multiple responses to similar situations, depending on who formed the audience.

But it was not only the people of Africa and their descendants who faced the necessity for subtle mutation. Other immigrants to the Caribbean during the 19th Century included people from India and other parts of the Far East, particularly Indonesia and China, brought for much the same reasons as the slaves were and compelled to survive by the adjustments they made to the plantation system, both physical and psychological as well as the adjustments they had to make to those other ethnic groups who, having arrived before them, now form part of the host society. All along the line, in consequence, accommodations were being made with varying degrees of flexibility and varying degrees of reluctance. In some cases, especially that of the East Indians and the Indonesians, the plantation system encouraged what it had refused to encourage in the African circumstance: the preservation of such of their religious and social norms as were consistent with plantation regimentation so that in their social distance from those who had already passed through the plantation crucible might lie the security of the system and the political tranquility of the society.

When the Caribbean passed from the period when the questions of the legitimacy of slavery were the intelligent occupations of the day — to the period when the legitimacy of colonialism became the dominant occupations — to the period when the legitimacy of the social structure became the ultimate question, the process was really defined in terms of the universal against the particular. The independence movement, and the criticism of the old social



structures which accompanied that movement, in the English-speaking Caribbean were usually accompanied by a debate over the question whether the rejection of British power was being engineered by a fidelity to British principles, which were defined as equality before the law, parliamentary sovereignty, equality of opportunity, the rule of law and the freedom of speech. Men were agitated over the question whether in any post-independence society, these values said to be stubbornly British, would be the hall-marks of their own societies and whether their independent institutions would continue to enshrine those values with all the colonial constraints removed.

On the other hand, other voices argued that these so-called values were precisely the ones on which the British had built their imperial system. If they were values in the mother country they were mere techniques of speech or symbolism in the colonies which the genius of the people of the Caribbean, nourished as it was by traditions, even fractured ones taken from Africa, India, China (and where they survived Amerindia) slowly compelled to be more responsive to the spirits and dreams of the people. But whilst the argument was going on there were others concerned that the Caribbean should not be locked within its own littleness by a blinkered emphasis on the particular, but that Caribbean man shall be part of the great liberating movements of the 20th Century whose essence was also universal. And so the universality of what were called British or Dutch, or Spanish values was challenged in the name of the universality of Marxist values and the quarrel of the universals became part of the Caribbean debate about selfhood. This quarrel is symptomatic of the inter-play within its region of two great forces, the transcendent and the immanent. The transcendent is concerned with the subsumation of West Indians into values and systems, locally applied of course, which are part of a cosmic process. The immanent is concerned with the psyche of the people, with all the various elements which make up that psyche shaping and giving life to the institutions and perceptions of Caribbean man.

In some Caribbean societies steps had been taken along the road of the socialist ethic, in one Caribbean society they have travelled far along the road to the marxist ethic. In other Caribbean societies the ordered institutions of the conquerors are still in evidence though some men are constantly questioning their validity or requesting their radical adaptation to local circumstances. Superimposed on this state of inbetweenity — in between the universal



locally applied and the particular puissantly expressed — has come the eclipse of distance, the urgency for development of the Third World, the need for new and creatively radical solutions to the problems of development and the conviction that the Caribbean is neither an out-house of Europe or North America, nor an entity in isolation, but a part of the Third World and therefore a part, not perhaps of a new universal, but of a group searching for a very broad and encompassing weltanschauung — a broad way of perceiving things, building things and serving things for which the techniques and nostrums so far advanced by the developed world have little significance.

Not surprisingly, Caribbean thinkers have been crucial to the sense of the Third World which has so powerfully developed in the last decade or two. For precisely the same conflict that has gone on for sometime now in the Caribbean soul over being part of a great universal or being a potent particular has come to the realisation of groups of nations who once adopted the nostrums and techniques of the "West" or the "East" uncritically, only to find themselves poorer by relation to the Developed World than their belief in these things led them to expect. Because the Caribbean is geographically such a miniscule portion of the Globe's configurations, Caribbean men have never been able fully to become lost in the contemplation of their own particularity. But equally, because the Caribbean was once the classic imperial theatre, where many of the techniques later successfully applied to the Far East or Africa were fashioned or furnished; the Caribbean thinkers cannot fall for old universals either.

In this curious state of inbetweenity, desiring to be subsumed into that which is impressively pervasive and desiring to be prompted and informed by that which is compellingly particular, lies the special genius of Caribbean man for the creativity which has increasingly been expected of him and which is now more increasingly demanded of him. Caribbean men can no longer have what a friend of mine has described as "soporific effect of decided opinion." They can neither be complacent by reasons of their size, for they do not have it, confident by reason of their anchorage for they have never known it, or settled by reason of lack of conflict for they have always had it. Therefore in the full discovery that their mental life is a patch-work which needs to be turned into mosaic it is not surprising that despite the paucity of geography in the Caribbean some of the most catholic thinkers — catholic in the



sense of uniting traditions disparate everywhere else — have come from this area. But if this condition of sometime agony, often inbetweenity and all time uncertainty is a vital pre-condition of Caribbean creativity, at this point it may be useful to pause awhile and compare the condition of Caribbean man, in the dawning period of his self-consciousness, with that of men in other societies possessed of either a continuous history or brought into being by special events. Unlike the people of the United States, the people of the Caribbean have not moved into self-assertion with a sense of special covenant with a diety; nor have they moved into independence with anything like the philosophy of the 18th century enlightenment applied to immensities of space. Unlike the Chinese, the peoples of the Caribbean do not have a coherent picture of the future based on an interlocking ideology coupled with a resurrected confidence from a past that was immensely powerful and imperially grand. In short, the peoples of the Caribbean have neither a sense of manifest destiny before them or a sense of manifest selection by the Gods behind them.

Nor do Caribbean peoples possess a conviction of accumulated wisdom, pre-dating the modern world by millenia from which they can look upon the technological achievements now current as profitable encrustations but not as total redemption. This is the special sensitivity of the people of India. Unlike the people of Africa, both North and South of the Sahara, there is no feeling in the Caribbean that we have just awoken from a short hypnotised sleep, induced by imperial aggressors, and are returning to primordial power or Islamic competence.

No, Caribbean man has moved to independence, or to political liberation where independence already nominally existed, with a sense of the hinterland inside him to be discovered, explored and mapped. He is his own frontier and, as he makes the journey deep inside himself, he is both explorer and explored, both subject and object.

By and large Caribbean peoples do not possess a missionary zeal to spread a cluster of attitudes and beliefs around the world, nor do they have a sense of special relationship with history, fortified by an amplitude of space, the conquest of the latter giving confirmation to the belief in the former. They do not have a single pervasive political doctrine, the unanimity of which engenders a



sense of rectitude or infallibility and therefore creates an urge to convert.

Nor do they have an abundance of material goods to turn materialism into a diety and to spend their energies multiplying saleable commodities in order to sustain that faith. But, on the other hand, they do not possess an immemorial faith which enforces upon them the acceptance of a set social order as immutable even though it is full of sanctional inequalities. Caribbean peoples do not live by an asceticism which pre-empts deprivation nor do they show an enduring patience with social orders that deliver promises but no goods.

Possessing none of these attributes, faiths or levers, Caribbean peoples are left but one recourse — they have to be creative in order to feel any special place in the larger scheme of things and unconsciously their motto seems to have become "I create therefore I am."

Compelled to be creative they live in the fortunate circumstance — at least in the islands of the Caribbean — of having societies small enough to be laboratories of human affairs. There is a peculiar sense in which we can say that the Caribbean is a laboratory of human affairs. Small enough to allow for controlled experimentation with human beings, complex enough to stimulate adventurous thinking, manageable enough to allow for the separations of some strands of reality from others, and perplexing enough to compel the asking of fundamental questions, the Caribbean societies are in a fortunate position in terms of a lack of constraint upon their creativity since the necessary failures inherent in a leap of faith would not cause cataclysmic disaster to the societies.

If the Caribbean as a whole is a kind of laboratory, then those institutions which attempt both to analyse the society and to enlarge its sensitivities and concepts ought themselves to be laboratories as well. The tradition of the university as a centre for critical thought and as the home of a universal ethic of enquiry and research is only part of the justification of a university in the Caribbean. For the university itself is caught up in the dilemma I have been describing: If it lives only by universals, then it ignores the crucial particulars of its society; if it becomes emersed in the particulars then it loses its vocation by which it takes a society in time, in concepts and in vision beyond the present boundaries of itself.

This means that within the ambience of the Caribbean univer-

sity there should be two power houses of society not normally associated with universities. But before I say what these power houses are, let me by way of preface indicate that these power houses are not normally found in universities elsewhere.

Prophets are usually men or women whom the society throws up outside of the intellectual citadel and who must deliver their vision or die. They are frequently set in conflict with the established institutions including universities, though they are sometimes patronised by the latter, like the men of Athens who set St. Paul up to speak out of a grand curiosity as to whether he had anything new to say. In the Caribbean such evidences of prophecy as we have been having are really born in the womb of the arts. Our prophets have been the men of creative vision who have felt compelled by temperament, by insight or by the deeper prompting of the creative urge, to do two things: The first, to stand back from the societies that spawn them and to look at the fractures between the "orthodoxies" that lie on the surface and the deeper "heresies" that lie below them, putting both these into bold relief in contradiction to each other so that the people for whom they write, or paint, or dance, may be aware of both their "egoes" and their "super egoes."

Their second task has been to weave into a serene whole the contradictions that they have themselves set before our eyes, to fuse together the disparate elements of human fractured traditions so that Caribbean man feels at home with himself and has a sense of wholeness from which to spring to the tasks created by the challenge of living in the modern world in the Caribbean.

In fact the Caribbean artist has assumed the role of articulator and creator: He gives to folk forms long existing the legitimacy and authority normally possessed by a Great Tradition; he fuses into a stabilised canon folk forms and cosmologies living in proximate incoherence but with great vitality. He makes the flesh into word, by writing about it, into line and colour by painting it; into dance by choreographing it. In all this he both recognises and creates points of departure.

But there has been another task which the creative souls have found themselves, by the nature of their compulsions, employed with. Prophets wherever they have sprung up have not really been men whose business it is to foretell the future, profitable though that occupation might be, but to present to the society they are ad-



addressing the long-term results of the present choices it is making and thus help to inform its deliberations and to map out its directions. They really present a society with the human implications of its drift of non-choices, or its strategy of choices, and since they are congenitally concerned with the growth of the human and the amplitude of personality, they are almost politically concerned with the structures which would either encourage or negate the growth that is their business.

If you once again take a short look at the English-speaking Caribbean, you will see that the period after the second World War, which corresponded to the political awakening of West Indians, was equally a period of intense writing, painting, creations in the plastic and visual arts, by men who felt the deep importance of change but who felt the change should not be unaccompanied by a sense of values and a sense of vision.

The second great power house not normally associated with universities is that of the great interpreter of the thoughts and conclusions of those whose business it is to ponder deeply and research rigorously. The role of the universities in the Caribbean has been, and must continue to be, to analyse the conflicting forces of society, to probe the secrets of the environment, to add to Caribbean man's ability to relate productively to his surroundings, as well as to enable him to ask the right questions of his political processes. But research, as it goes deep, and pondering as it goes complex, frequently deprives those not initiated into these skills of any capacity to know, to follow or to avail. The result has often been a growing distance between the university, the knowledge and sometimes the wisdom it secretes, and large masses of people for whom, in the first place, this knowledge is really intended, so as to broaden the base of their perceptions and heighten the stature of their humanity. There are some academics who are born communicators with a gift for translating the complexities of their thoughts, by the wise use of selectivity, into the vernacular of the common man. But there are very few of these, the talents that go to make a good communicator not often being bracketed with those that go to make a good researcher, and if the deepening of knowledge and the broadening of conclusions is an important function of the university, then those engaged in the twin activities cannot spend much of their time in broadly based communication.

But a people who must take hold of their environment and

lovingly possess it without damagingly exploiting it, a people who must rise above an uncreative pre-occupation with techniques long otiose, such a people must have a wave-length to the newer ideas and newer relationships between ideas and that wave-length must be the gifted communicator who is not necessarily a politician. For sometime now universities have been more concerned with elaborating and comparing the fruits of their research than in broadcasting and communicating them. In highly developed societies there certainly exist personnel sufficiently well-trained at universities and engaged in public broadcasting who mediate the complexities of university thinking to the common man. But even in these developed societies the relationship is an uneasy one and the complaint generally made is that universities are too inaccessible to the Media.

In the Caribbean a large part of whose universities live in a state of chronic shortage of funds, large cadres of communicators are not a luxury they can afford. It is for the universities themselves, therefore, to lead the movement of mediation between their laboratories and their seminars, and the unionists, cooperative officers, small farmers, fishermen and others who constitute the motors of society. It is equally important that the officers assigned the task of mediation be not treated as second hand citizens, poor relations within the system, men who are not quite the real thing and therefore who will never find the job satisfaction that the classic academic requires to continue his work.

The great communicator, if the universities will allow him his dignity, is more than just a medium: He is a synthesiser and thus creative in his own right. For his concern will be with a sense of wholeness; of creating a scheme of interlocking cognitive coordinates based on the deep ponderings of different disciplines but sufficiently conjoined to allow for a comprehensive outlook and therefore a more deliberate approach to the making of choices. Consciousness is the aim of this activity: Man the subject of his verbs and the project of his dreams.

If the artist-prophet be given a place, when he is recognised as such, within the ambit of the university so that the diverse areas of speciality are open to him as he is open to them; and that without making him an establishment figure and therefore circumscribing the free range of his imagination, you render him the critic of the system, and the sensitiser of the future within your midst. Then the wholeness of vision which is his life blood and his *raison d'être*

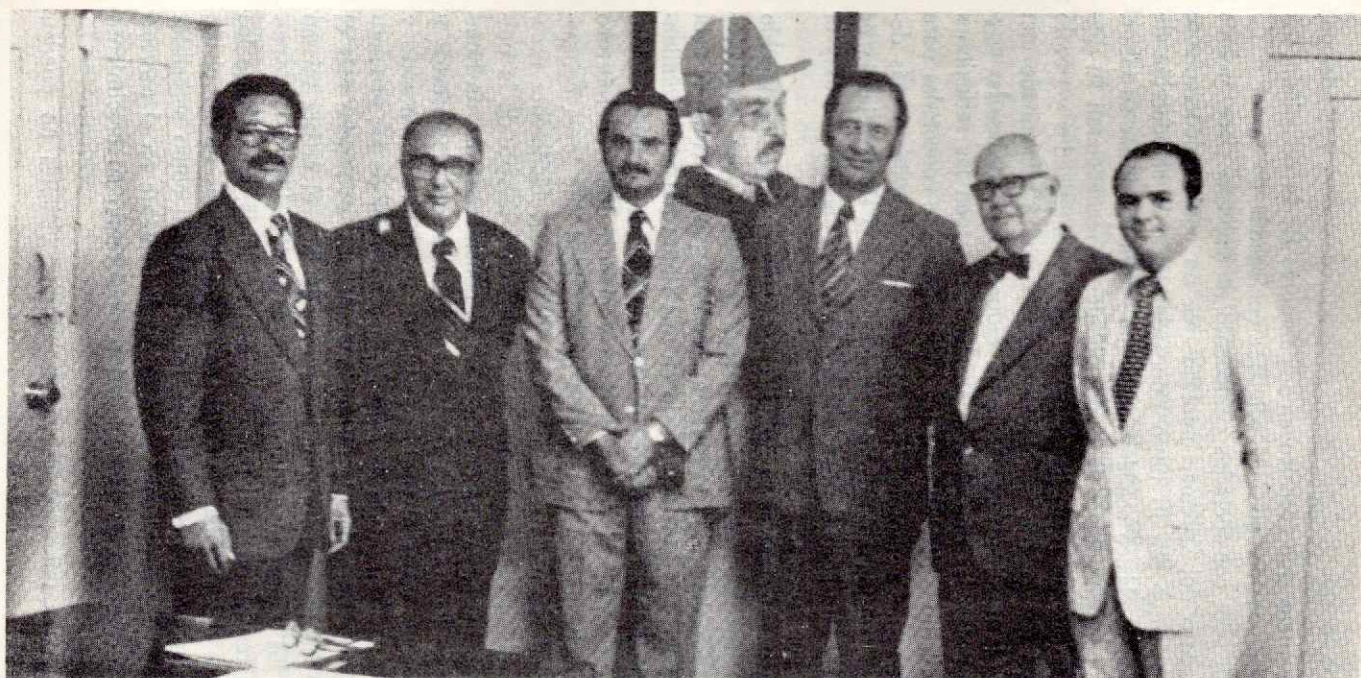


becomes not only more readily available but indeed more readily acceptable both within the university and outside, as he is seen to be no wild man standing in the desert places living on locusts and wild honey. Sometimes the Prophet-artist is a born communicator and because of his peculiar sense of synthesis, inspired not by the normal processes of academic deliberation, but a great deal more by the unacademic process of imagination, the artist will himself be one of the great links between the University and the Community. But equally important if he is not, then the communicators within the system would also mediate his vision or render it, by the techniques best known to themselves, as more available to the common man, thus bringing him explicitly into the decision-making process of the society and ensuring his human growth.

Those long perceptions and larger visions cannot exist without Caribbean man transcending his own area and looking forward to the global implications of his presence and to the reactions that the presence of the others in the globe must have upon him. A new universality, as I said at the beginning, is a salient ingredient of long range thinking and even middle range planning. The world may be a plural society but it is a plurality of tremendous inter-relatedness and therefore of compelling search for co-operation. The point about those who are conservationists, the population controllers and the men of the spirit is their concern that the human element be not submerged, wasted or destroyed by an insensitive rape of the environment, a blind fecundity of reproduction or a lack of values to inform the huge collective choices we have to make, first to survive without constant collision, and secondly to survive with growing imagination.

Caribbean man has lived and is living all these problems, he has to know the difficulty of universals which were really imperial particulars and comparable difficulty of particulars which are too small for the global village. By living in his state of inbetweenity whilst working towards the wholeness of persons, by a creativity that has been made his lot by his own contradictions, he may well be in the best position to take a lead, despite his slender physical resources in a movement for making an intelligent use of the globe and for stretching the intelligence of man by making sure that his leaps of imagination are always encouraged whilst his need for analysis is never forgotten.





The Secretary-General of UNICA spent the months of July and August in the Dominican Republic. Sir Philip Sherlock is shown here with (from left to right) Dr. Leonel Rodríguez Rib, Rector of Instituto de Estudios Superiores; Dr. José Hazim, Rector of Universidad Central del Este; Dr. Leonardo Matos Berrido, Secretario de Estado de Educación, Bellas Artes, y Cultos del Gobierno de la República Dominicana; Dr. Juan Tomás Mejía Feliú, Rector of Universidad Nacional "Pedro Henríquez Ureña"; Sir Philip Sherlock, and Dr. Eduardo La Torre, Rector of Instituto Tecnológico de Santo Domingo.